THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 40, Vol. XIX. Saturday, October 3, 1857. Price One Penny.

PICTURES OF ENGLISH SOCIETY—PICTURES OF MORMON SOCIETY.

No. 16.—*MORMON SOCIETY.*

"They have determined to keep themselves distinct from the vices of civilization. During a residence of ten weeks in Great Salt Lake City, and my observations in all their various settlements, amongst a homogeneous population of over seventy-five thousand inhabitants, it is worthy of record, that I never heard any obscene or improper language; never saw a man drunk; never had my attention called to the exhibition of vice of any sort. There are no gambling houses, grog shops, or buildings of ill fame, in all their settlements. They preach morality in their churches and from their stands, and what is as strange as it is true, the people practise it, and religiously believe their salvation depends on fulfilling the behests of the religion they have adopted." *Adventure in the Far West: Carvalho*, p. 143.

"Apart from their practice of polygamy—which, it may be said, perhaps, gives a vent for sensuality—the Mormons are not a licentious people. I do not, of course, mean to say there is no immorality; one or two houses even have a reputation such as we call 'bad,' but their frequenters are in the main Gentiles, and the subject is not much more than whispered, and then with a glance to leeward: anything like systematised or public prostitution would not be tolerated for a moment. A liquor-law, enforced pretty strictly, compels sobriety: which virtue is, therefore, no subject for praise. Swearing, at least blasphemous swearing, in the public streets is prohibited under pain of a five-dollars fine for each offence; the fine is scarcely ever imposed, but violation of the law is uncommon, and very rarely in public or private do you hear an oath.

"Theft, even of petty things, such as vegetables or fuel, is prevented not by prosecution, but by the known rule, that if a man steals two or three times he is ordered to leave the country or become honest for good; if he plys thief again it may be his last act—he may disappear. The people say they *will not* have thieves among them, and, after fair warning, a man must look to himself." — *Chandless: Visit to Salt Lake*, p. 194—5.

"Not that Mormons ever pretend there are no bad men among them; nay, agreeably to their principles, they will tell you that a Mormon, if bad, will be worse than other men, because he sins against greater light and knowledge, and after receiving the Spirit of God. Confirmatory of this, I have met at Salt Lake with two or three very proper scoundrels; but, taking the people all round, I consider them as moral, industrious, fair-dealing, and hospitable a

set, as one is apt to fall in with."—*Ibid.* p. 196.

THE MORMONS A HAPPY AND SOCIAL PEOPLE.

"In social parties and lively meetings the Mormons are pre-eminent, and their hospitality would be more readily extended to strangers, had they suitable dwellings to invite them into. . . . .

"In their social gatherings and evening parties, patronized by the presence of the prophets and apostles, it is not unusual to open the ball with prayer, asking the blessings of God upon their amusements, as well as upon any other engagement; and then will follow the most sprightly dancing, in which all join with hearty good will, from the highest dignitary to the humblest individual; and this exercise is to become part of the temple-worship, to 'praise God in songs and dances.'

"These private balls and soirees are frequently extended beyond the time of cock-crowing by the younger members; and the remains of the evening repast furnish the breakfast for the jovial guest."—*Gunnison's History of the Mormons*, p. 74-5."

"Towards the end of April, 1854, about ten days previous to the departure of Governor Brigham Young, on his annual visit to the southern settlement of Utah, tickets of invitation to a grand ball, were issued in his name. I had the honour to receive one of them.

. . . . . .

"At the appointed hour I made my appearance, chaperoned by Governor Young, who gave me a general introduction. A larger collection of fairer and more beautiful women I never saw in one room. All of them were dressed in white muslin; some with pink, and others with blue sashes. Flowers were the only ornaments in the hair. The utmost order and the strictest decorum prevailed. Polkas and waltzing were not danced; country dances, cotillions, quadrilles, &c., were permitted.

"At the invitation of Governor Young, I opened the ball with one of his wives. The Governor, with a beautiful partner, stood *vis-a-vis*. An old fashioned cotillion was danced with much grace by the ladies, and the Governor acquitted himself very well on the 'light fantastic toe.'

. . . . . .

"After several rounds of dancing, a march was played by the band, and a procession formed. I conducted my first partner to the supper room, where I partook of a fine entertainment at the Governor's table. There must have been at least two hundred ladies present, and about one hundred gentlemen. I returned to my quarters at twelve o'clock, most favourably impressed with the exhibition of public society among the Mormons."—*Carvalho's Adventure in the Far West*, p. 155-9.

On leaving for California, Mr. Carvalho joins the cavalcade of His Excellency Governor Young on his southern tour. He says—

"I have often stopped at the top of some commanding eminence, to see this immense cavalcade, lengthened out over a mile winding leisurely along the side of a mountain, or trotting blithely in the hollow of some of the beautiful valleys through which we passed, to the sound of musical choruses from the whole party, sometimes ending with

'I never knew what joy was,
Till I became a Mormon.'

to the tune of 'bonny breastknots.' Certainly, a more joyous, happy, free-from-care, and good-hearted people, I never sojourned among."—*Ibid.* p. 188-9.

MORMON SINCERITY, THEOCRACY, AND BROTHERHOOD.

"These Mormons are certainly the most earnest religionists I have ever been among. It seems to be a constant self-sacrifice with them, which makes me believe the masses of the people honest and sincere."—*Carvalho*, p. 185-6.

"While professing a complete divorce of church and state, their political character and administration is made subservient to the theocratical or religious element. They delight to call their system of government, a 'Theo-Democracy;' and that in a civil capacity, they stand as the Israelites of old under Moses. For the rule of those not fully imbued with the spirit of obedience, and sojourners not of the faith, as well as for things purely temporal, tribunals of justice, and law-making assemblies, are at present rendered necessary."—*Gunnison's History of the Mormons*, p. 23.

"The influence of their nomenclature of 'brethren and sisters' is apparent in their actions, and creates the bond of af-

fection among those who are more frequently thrown together. It is impressed on infantile minds by the constant repetition, and induces the feeling of family relationship. A little boy was asked the usual question, 'whose son are you?' and he very naively replied, 'I am brother Pack's son;' a small circumstance truly, but one that stamps the true mark of the Mormon society. The welfare of the order becomes therefore paramount to individual interest; and the union of hearts causes the hands to unite in all that pertains to the glory of the State; and hence we see growing up and prospering, the most enterprizing people of the age—combining the advantages of communism, placed on the basis of religious duty and obedience to what they call the law of the Gospel—transcending the notion of socialistic philosophers, that human regulations can improve and perfect society, irrespective of the revealed word and will of God.

"Right or wrong, in the development of the principle and in its application, they have seized upon the most permanent element of the human mind in its social relations—not yielding fully to the doctrines of earnestness and universal intention, making man his own regenerator, as the fountain-head of truth, and passing thence into mysticism, pantheism, and atheism; neither endeavouring to cure the ills of society by political notions of trade and commerce, or by educating in the sentiment of honour, and by poetical inculcation of high thoughts and noble images, independent of being 'born of the water and the spirit.'"—*Ibid.* p. 75-6.

"Nor must we look upon all as ignorant and blindfolded, guided along the ditch of enthusiasm by self-deluded leaders. Indeed, almost every man is a priest, or eligible to the office, and ready armed for the controversial warfare; his creed is his idol; and while among the best proselytes we class many that are least versed in literary attainments, still, among them we find liberally educated men, and those who have been ministers in other denominations—in fact there seems to to be as fair a sample of intelligence, moral probity, and good citizenship, as can be found in any nominal Christian community.

"Sincerity and simplicity of purpose mark the masses, which virtues have been amply proved by the sacrifices and sufferings endured. And among that people, so submissive to counsel, are those who watch with eagle eye that first principles are adhered to, and stand ready to proclaim apostacy in chief or in layman; and scrutinizing all revelations to discover whether they are from the Lord, or given through his permission by Satan, to test the fidelity and watchfulness of the disciples of truth."—*Ibid.* p. 79.

MORMON NOTIONS AND ADMINISTRATION OF JUSTICE.

"Litigation is much discouraged, and it is specially thought improper 'for brother to go to law with brother, and that before unbelievers;' so each bishop is a sort of county court judge between man and man, with an appeal to the whole 'bench,' and a final resort to Brigham, who does good practical justice without any embarrassment from statute or common law."—*Chandless: Visit to Salt Lake,* p. 187.

"This people are jealous of their rights, and feel themselves entitled to enforce order by their own laws, and severely punish contempt of them.

"The administration of justice is of the most simple kind, and based on equity and the merits of the question, without reference to the precedents and technicalities, referring to the rules of the Mosaic code, and its manner of punishment, when applicable.

"Witnesses are seldom put on oath in the lower courts, and there is nothing known of the 'law's delay,' and the quibbles whereby the ends of truth and justice may be defeated."—*Gunnison's History,* p. 83.

THE MORMON RISING GENERATION.

"I took my part alternately in quieting and romping with the children; my special pets and playmates being three little half-sisters all about of an age: I liked to mark their mutual resemblance, and variety in face and form and temper. Very bonny children they all were; two of them genuine little Anglo-Saxon rosebuds, the other darker and paler, and wild and shy as a young antelope; till one snowy evening I carried her home from school, and after that we were sworn friends, and she was the greatest romp of the lot. All the children old enough were sent to the school of the ward; but the education there is entirely secular; nor did I ever find Mormons very anxious for

the early religious instruction of their children. Very wisely, too, they do not inflict on them or the public their premature attendance at church; at the same time they are brought up carefully enough: certain newspaper paragraphs about 'the terrible immorality, blasphemous language, and ungovernable temper of the rising generation in Utah,' I look upon as so much sheer nonsense."—*Chandless: Visit to Salt Lake*, p. 204.

TESTIMONY OF THE LATE HON. L. H. READ, CHIEF JUSTICE OF UTAH.

"I waited on his Excellency, Governor Young, exhibited to him my commission, and was by him duly sworn and installed as Chief Justice of Utah. I was received by Governor Young with marked courtesy and respect. He has taken pains to make my residence here agreeable. The Governor, in manners and conversation, is a polished gentleman. Very neat and tasty in dress, easy and pleasant in conversation, and I think a man of decided talent, and strong intellectual qualities In person, he very strongly resembles our deceased fellow citizen, W. W. McCay. I have heard him address the people once on the subject of Man's Free Agency. He is a very excellent speaker. His gesture uncommonly graceful, articulation distinct, and speech pleasant. His voice resembles very much Judge Hiram Gray, of Elmira. I was extremely edified by his address and manner. The Governor is a first-rate business man. As Civil Governor of the Territory, and Superintendent of Indian Affairs, we would naturally suppose he had as much to do as one man could well attend to; but in addition to those employments, he is also President of the Church—a station which is no sinecure by any means. His private business is extensive; he owns several grist and saw mills, is extensively engaged in farming operations, all which he superintends personally. I have made up my mind that no man has been more grossly misrepresented than Governor Young, and that he is a man who will reciprocate kindness and good intentions as heartily and as freely as any one—but if abused, or crowded hard, I think he may be found exceedingly hard to handle.

. . . . . .

The people all appear to be doing well. They are very industrious and orderly, and I see no reason why they cannot enjoy themselves as well as their fellow-citizens in any other part of the Union. I have attended church twice. The mode of worship is very like that of other denominations. The sermons I heard, were well delivered, and creditable. The music excellent, being vocal and instrumental. The house of worship is very commodious, and the congregation usually numbers about one thousand.

. . . . . .

"The plurality system, as it is called here, (or polygamy in fact) prevails extensively; but those who suppose that licentiousness or looseness of manners or morals prevails to any extent, are very much mistaken. The women are exceedingly modest and circumspect in their deportment. I have had the pleasure of an introduction to a number who are very sensible and agreeable, and I think, compare fully with the well bred ladies of the States. They are from New York and New England, (those I am speaking of,) and differ in nothing from their sisters in the Eastern States. From all I can see and learn, there is less licentiousness and vulgarity in this city and territory than any other place of equal population in the United States. The men are jealous of all interference in their domestic affairs, and seduction and adultery, if discovered, are apt to be punished by death of the offender. Some cases of this kind have happened here."—*From the Bath (U.S.) Advocate.*

TESTIMONY OF COLONEL T. L. KANE.

"I have been annoyed by comments this hastily written discourse has elicited: well-meaning friends have even invited me to tone down its remarks in favour of the Mormons, for the purpose of securing them a readier acceptance. I can only make them more express. The truth must take care of itself. I not only meant to deny that the Mormons, in any wise fall below our own standard of morals, but I would be distinctly understood to ascribe to those of their number with whom I associated in the West, a general correctness of deportment and purity of character above the average of ordinary communities.

"It is observed to me, with a vile meaning, that I have said little about the Mormon women. I have scarcely alluded to them, because my memories of them are such that I cannot think of their charac-

ters as a theme for discussion.—In one word, it was eminently that which for Americans dignifies the names of mother, wife, and sister. Of the self-denying generosity, which went to enoble the whole people in my eyes, I witnessed among them the brightest illustrations. I have seen the ideal charity of the statue gallery surpassed by the young Mormon mother, who shared with the stranger's orphan the breast of milk of her own child."

(*To be continued.*)

HISTORY OF JOSEPH SMITH.

(*Continued from page* 616.)

[July, 1842.]

Tuesday, 26th. Sick this morning. Rode to my farm in the afternoon.

Wednesday, 27th. Attended meeting at the Grove, and listened to the electioneering candidates, and spoke at the close of the meeting.

Quincy, July 27, 1842.

Dear Sir—Your communication of the 25th instant, together with the petitions of the citizens of the City of Nauvoo, both male and female, were delivered to me last evening by Brevet Major-General Wilson Law; also a report of James Sloan, Esq., Secretary of the Nauvoo Legion, of the proceedings of a Court Marshal of Brevet-Majors-General had upon charges preferred against Major-General John C. Bennett, upon which trial the court found the defendant guilty, and sentenced him to be cashiered; all of which have been considered.

In reply to your expressed apprehensions of "the possibility of an attack upon the peaceable inhabitants of the City of Nauvoo and vicinity, through the intrigues and false representations of John C. Bennett and others," and your request that I would issue official orders to you to have the Nauvoo Legion in readiness, to be called out at a moment's warning in defence of the peaceable citizens, &c., I must say that I cannot conceive of the least probability, or scarcely possibility, of an attack of violence upon the citizens of Nauvoo from any quarter whatever, and as utterly impossible that such attack is contemplated by any sufficient number of persons to excite the least apprehension of danger or injury, and whilst I should consider it my imperative duty to promptly take measures to suppress and repel any invasion, by violence, of the people's rights, I nevertheless think that it is not my province to interpose my official authority gratuitously when no such exigency exists.

From the late disclosures, as made by General Bennett, it is not strange that the apprehensions of the citizens of Nauvoo are excited, but so far as I can learn, from the expression of public opinion, the excitement is confined to the "Mormons" themselves, and only extends to the community at large as a matter of curiosity and wonder.

Very respectfully,
Your obedient servant,
THOS. CARLIN.

To General Joseph Smith, jun.

Elder W. Woodruff started for St. Louis, to procure printing paper for the *Times and Seasons*.

Saturday, 30th. I wrote

Thomas Carlin, Governor of the State of Illinois.

Nauvoo, July 30, 1842.

Esteemed Sir—Your favour of the 27th instant. per Brevet Major General Wilson Law is before me. I cannot let this opportunity pass without tendering to you my warmest thanks for the friendly treatment my lady as well as those with her received at your hands during the late visit, and also for the friendly feelings breathed forth in your letter. Your Excellency may be assured that they are duly appreciated by me, and shall ever be reciprocated.

I am perfectly satisfied with regard to the subject under consideration, and with your remarks. I shall consider myself and our citizens secure from harm under the broad canopy of the law under your administration. We look to you for protection in the event of any violence being used towards us, knowing that our innocence with regard to all the accusations in circulation will be duly evidenced before an enlightened public.

Any service we can do the State at any time will be cheerfully done, for our ambition is to be serviceable to our country.

With sentiments of respect and esteem, I remain your humble servant,

JOSEPH SMITH.

My wife's nephew, L. D. Wasson, who had gone out on a preaching mission, wrote us this day from Philadelphia.—See *Times and Seasons*, 891 and 892.

Sunday, 31st. In Council with Bishops Miller and Whitney, Brigham Young, John Taylor, &c., concerning Bishop Vinson Knight's sickness. Brother Knight has been sick about a week, and this morning he began to sink very fast until twelve o'clock when death put a period to his sufferings.

The High Priests' Quorum met in Council, and instructed their Clerk to publish in the *Times and Seasons*, that it is the duty of the High Priests to have their names enrolled on the records of the Quorum, when they arrive at Nauvoo. The members were required to state whether they had any hardness with the brethren, kept the Word of Wisdom, had family prayer, &c., when they spoke in turns.

An earthquake was recently felt in Dumblane Cathedral, near Comrie, Scotland.

Monday, August 1st. A most disgraceful riot is reported to have commenced in Philadelphia, between the coloured and white people, which continued three or four days.

Wednesday, 3rd. In the city, transacting a variety of business in company with General James Adams and others. Brigadier-General Wilson Law elected Major-General of the Nauvoo Legion (by a small majority over Lyman Wight) in place of J. C. Bennett cashiered.

Thursday, 4th. In company with fifteen others learning sword exercise with Colonel Brewer, and attending to a variety of business.

Friday, 5th. Engaged in a variety of business, and at six in the evening presided in the City Council; Counsellor Taylor brought forward a bill to regulate proceedings in the Municipal Court under Habeas Corpus—the bill was read the first time, and upon motion for a second reading, it was referred to a select committee, namely, Alderman Spencer and Counsellors Taylor and William Law, to report thereon at the next sitting of Council.

Saturday, 6th. Passed over the river to Montrose, Iowa, in company with General Adam, Colonel Brewer, and others, and witnessed the installation of the officers of the Rising Sun Lodge of Ancient York Masons, at Montrose, by General James Adams, Deputy Grand Master of Illinois. While the Deputy Grand Master was engaged in giving the requisite instructions to the Master elect, I had a conversation with a number of brethren in the shade of the building on the subject of our persecutions in Missouri, and the constant annoyance which has followed us since we were driven from that State. I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains.

Sunday, 7th. At home through the day.

Monday, 8th. This forenoon I was arrested by the Deputy Sheriff of Adams County and two assistants, on a warrant issued by Governor Carlin, founded on a requisition from Governor Reynolds of Missouri, upon the affidavit of Ex-Governor Boggs, complaining of the said Smith as "being an accessory before the fact, to an assault with an intent to kill, made by one O. P. Rockwell on Lilburn W. Boggs," on the night of the sixth of May, A.D. 1842. Brother Rockwell was arrested at the same time as principal. There was no evasion of the officers, though the Municipal Court issued a writ of Habeas Corpus according to the constitution of the State, Article 8, and Section 13. This writ demanded the bodies of Messrs. Smith and Rockwell to be brought before the aforesaid Court; but these officers refused to do so, and finally without complying, they left them in the care of the Marshal, without the original writ by which they were arrested, and by which only they could be retained, and returned back to Governor Carlin for further instructions, and Messrs. Smith and Rockwell went about their business.

I have yet to learn by what rule of right I was arrested to be transported to Missouri for a trial of the kind stated. "An accessory to an assault with an intent to kill," does not come under the provision of the *fugitive* act, when the person charged has not been out of Illinois, &c. An accessory before the fact to manslaughter is something of an anomaly.

The isolated affidavit of Ex-Governor Boggs is no more than any other man's, and the Constitution says, "that no person shall be liable to be transported out of the State, for an offence committed within the same." The whole is another Missouri farce. In fact, implied power, and constructive guilt, as a dernier resort, may answer the purpose of despotic governments, but are beneath the dignity of the Sons of Liberty, and would be a blot on our judicial escutcheon.

I received a letter from the post office, which had been broken open, and I was grieved at the meanness of its contents.

The City Council passed the following "Ordinance regulating the mode of proceeding in cases of Habeas Corpus before the Municipal Court."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that in all cases where any person or persons, shall at any time hereafter, be arrested or under arrest in this city, under any writ or process, and shall be brought before the Municipal Court of this city, by virtue of a writ of Habeas Corpus, the Court shall in every such case have power and authority, and are hereby required to examine into the origin, validity and legality of the writ of process, under which such arrest was made, and if it shall appear to the Court, upon sufficient testimony that said writ or process was illegal, or not legally issued, or did not proceed from proper authority, then the Court shall discharge the prisoner from under said arrest; but if it shall appear to the Court, that said writ or process had issued from proper authority, and was a legal process, the Court shall then proceed and fully hear the merits of the case, upon which said arrest was made, upon such evidence as may be produced and sworn before said Court, and shall have power to adjourn the hearing, and also issue process from time to time, in their discretion, in order to procure the attendance of witnesses, so that a fair and impartial trial and decision may be obtained in every such case.

Sec. 2. And be it further ordained that if upon investigation it shall be proven before the Municipal Court, that the writ or process has been issued, either through private pique, malicious intent, or religious or other persecution, falsehood or misrepresentation, contrary to the constitution of this State, or the constitution of the United States, the said writ or process shall be quashed and considered of no force or effect, and the prisoner or prisoners shall be released and discharged therefrom.

Sec. 3. And be it also further ordained that in the absence, sickness, debility, or other circumstances disqualifying or preventing the Mayor from officiating in his court, as Chief Justice of the Municipal Court, the Aldermen present shall appoint one from amongst them to act as Chief Justice, or President pro tempore.

Sec. 4. This ordinance to take effect and be in force from and after its passage.

Passed August 8, 1842.

HYRUM SMITH,
Vice-Mayor and President pro tempore.

JAMES SLOAN, Recorder.

A disgraceful and bloody mob occurred at Cincinnati this evening, in and about the "Sans Souci House."

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 3, 1857.

MORE GOLD PLATES DISCOVERED.—Mr. Benjamin E. Styles of Cincinnati, Ohio, while excavating the earth for a cistern, in the year 1847, found, a few feet above high water mark on the Ohio river, a Gold Plate. It was thrown out with the loose earth while excavating about nine feet beneath the surface.

"Said plate is of fine gold, three or four inches in length, averaging about three-fourths of an inch in width, about one-eight of an inch in thickness, with the edges scolloped. In the face of which was beautifully set another plate of the same material, and fastened together by two pins, running through both. This latter plate is full of ancient raised characters, beautifully engraved upon its surface; the whole exhibiting fine workmanship.

"The plate was examined by Dr. Wise, a very learned Rabbi of the Jewish synagogue in Cincinnati, and editor of a Hebrew paper there, who pronounced the characters to be mostly ancient Egyptian."

The following is a *fac-simile* of the Plate and its ancient characters.

No. 1.

No. 2.

We do hereby certify that we did print from a gold plate, the above *fac-simile*, handed to us by Mr. Benjamin Styles, which he says he found while digging for a cistern in Cincinnati, Ohio.

No. 1 is a frame of gold containing a thin plate, No. 2, and appears to have been executed by a very superior workman.

DRAKE AND Co., Printers,
Saint Louis, Missouri.

That the aborigines of America were acquainted with copper and brass as well as gold, is a fact which no antiquarian will dispute. In *Adair's History of the North American Indians*, written about a century ago, and re-published in the eighth vol. of *Lord Kingsborough's Mexican Antiquities*, we find the following:—

"In the Tuccabatches on the Tallapoose river, thirty miles above the Allabahamah garrison, are *two Brazen Tables, and five of Copper*. They [the Indians] esteem them so sacred as to keep them constantly in their holy of holies without touching them in the least, only in the time of their compounded fast-fruit offering, and annual expiation of sins; at which season, their magus carries one under his arm, ahead of the people, dancing round the sacred arbour; next to him, their head warrior carries another; and those warriors who choose it carry the rest after the manner of the high priest: all the others carry white canes with swan-feathers at the top. Hearing accidentally of these important monuments of antiquity, and inquiring pretty much about them, I was certified of the truth of the report by four of the southern traders, at the most eminent Indian trading-house of all English America. One of the gentlemen informed me, that at my request he endeavoured to get a liberty of viewing the aforesaid tables, but it could not possibly be obtained, only in the time of the yearly grand sacrifice, for fear of *polluting their holy things*, at which time gentlemen of curiosity may see them. *Old Bracket*, an Indian, of perhaps one hundred years old, lives in that old beloved town, who gave the following description of them:—

"*Old Bracket's* account of the *Five Copper* and *Two Brass Plates* under the beloved cabin in Tuccabatchey-square.

"

The shape of the Five Copper Plates; one is a foot and a half long, and seven inches wide, the other four are shorter and narrower.

"The shape of the Two Brass Plates" was circular—"about a foot and a half in diameter."

"He said that he was told by his forefathers that those plates were given to them by the man we call God; that there had been many more of other shapes, some as long as he could stretch with both his arms, and some had writing upon them which were buried with particular men; and that they had instructions given with them, viz., they must only be handled by particular people, and those fasting; and no unclean woman must be suf-

fered to come near them on the place where they are deposited. He said none but his town's people had any such *Plates* given them, and that they were a different people from the Creeks. He only remembered three more which were buried with three of his family and he was the only man of the family now left. He said, there were *Two Copper Plates*, under the king's cabin, which had lain there from the first settling of the town."

"This account was taken in the Tuccabatchey square, 27th July, 1759, per *Will. Bolsover.*"—(*Lord Kingsborough's Mexican Antiquities*. Vol. viii., pp. 357, 358.)

A *fac-simile of Six Brass Plates* with the ancient characters engraved upon each of their sides, was furnished our readers several years ago. These were found in an ancient mound in the State of Illinois, and were of a bell shape, similar to the *Five Copper ones* mentioned by Adair.

A *fac-simile* of some of the ancient characters transcribed from the *Gold Plates* obtained by Joseph Smith the Prophet, in the year 1827, has been given to our readers in the 15th vol. of the *Star*, page 540.

The Gold Plates of the Book of Mormon, like the Gold one found, some twenty years after, in Cincinnati, contained ancient Egyptian characters, handed down and altered by the Ancient Israelites of America. The Book of Mormon informs us that *Brass Plates*, containing the Holy Scriptures, were brought from Jerusalem, at the time that the Israelites first colonized America, nearly six centuries before Christ. These latter Plates were also written in Egyptian characters—a knowledge of which was undoubtedly obtained during the sojourn of Israel in Egypt. Mormon's engravings upon the Gold Plates being about one thousand years after the colony left Jerusalem, were materially altered from the original Egyptian as engraved upon the Brass Plates.

The art of engraving upon Gold was understood by the ancient Israelites; for the Gold plate worn upon Aaron's head had engraved upon it, HOLINESS TO THE LORD. And Bishop Watson says,—

"The Hebrews went so far as to write their sacred books in Gold, as we may learn from Josephus compared with Pliny." "Those books which were inscribed on tablets of wood, lead, brass, or ivory, were connected together by rings at the back, through which a rod was passed to carry them by. . . . . "The first books were in the the form of blocks and tables, of which we find frequent mention in Scripture, under the appellation of *Sepher*, that is, square tables. That form which obtains among us [he quotes from Pliny] is the square, composed of separate leaves; which was also known, though little used among the ancients."

The Gold Plates of the Book of Mormon were connected at the back by three rings running through the whole. The custom of the Israelites of America did not differ from their brethren in Palestine either in the *materials* or *form* of their books. Also the most celebrated antiquarians have pronounced the American Glyphs, or their symbolic and phonetic characters used in writing, to bear a close resemblance in their origin to the Egyptian. A learned writer in the *Quarterly Review*, for October, 1836, says:—

". . . . Lastly, the eye of the antiquarian cannot fail to be both attracted and fixed by evidences of the existence of two great branches of the hieroglyphical language—both having striking affinities with the Egyptian, and yet distinguished from it by characteristics perfectly American. One is the picture-writing peculiar to the Mexicans, and which displays several striking traits of assimilation to the anaglyphs, and the historical tablets of the Egyptian temples. The second is a pure hieroglyphical language, to which little attention has been hitherto called, which appears to have been peculiar to the Toltecan or some still more ancient nation that preceded the Mexicans; which was as complete as the Egyptian in its double consistency of a symbolic and a phonetic alphabet, and which, as far as we can judge, appears to have rivalled the Egyptian in its completeness, while in some respects it excelled it in its regularity and beauty."

That the American aborigines were well acquainted, in ancient times, with the art

of communicating their ideas by an *alphabet or written language*, there can be no dispute; that their alphabet was of Egyptian origin is also certain; that it underwent a change or gradual alteration is also demonstrated, from the variety of characters discovered, engraved on ancient coins and metallic plates; that they understood the Hebrew alphabet is also demonstrated by many modern discoveries; and that they once had a correct knowledge of Scripture is abundantly evident from their many traditions. All these external evidences strongly corroborate the testimony of the Book of Mormon, and of the twelve witnesses of the same who saw the Gold Plates from which it was translated.

ARRIVALS.—Elders George Rowley, Jabez Taylor, and J. G. Pinder arrived at Liverpool, September 16, from Philadelphia, per ship *Philadelphia*, after a passage of thirty days. These brethren are in good health and spirits. May the Lord bless them in their efforts to build up His kingdom.

APPOINTMENTS.—Elders George Rowley and John G. Pinder are appointed to labour in the Sheffield Pastorate, under the direction of Elder Lorenzo H. Hatch.

Elder Jabez Taylor is appointed to labour in the Nottingham Pastorate, under the direction of Elder Thomas R. King.

FOREIGN CORRESPONDENCE.

SWISS AND ITALIAN MISSIONS.

Rue du Cendrier, 108, Geneva,
Sep. 11, 1857.

President O. Pratt.

Dearly Beloved Brother—According to promise, I send you a few extracts from the Minutes of the Special Council of the Swiss and Italian Mission, held at the *Darsteller* Office, September 5th, 6th, 7th and 8th, 1857.

Council opened with prayer by President JOHN L. SMITH.

Elder SAMUEL FRANCIS was called upon to act as Clerk.

Present: Elders John L. Smith, Jabez Woodard, and Frederick Roulet, from Zion, the President of the Geneva and Italian Conferences (S. Francis); Travelling Elders H. Hug, John George, and Daniel Bonelli.

After the preliminary business was attended to, the supporting of the authorities of the Church, &c.,—President SMITH observed—

"I feel that my labours in these missions are drawing to a close, as Elder Woodard has been sent here to succeed me in the Presidency of the same. I feel to rejoice with the prospects of returning to Zion, the only place on earth where righteousness and peace are to be found; and on the other hand, I feel sorry to leave so many faithful Saints in Babylon, among whom I have laboured with so much pleasure, but I trust we shall all meet again in Zion in the due time of the Lord. I desire the brethren to speak freely, and then we shall have a good time. Let us seek for the spirit of the Lord to guide us in our deliberations, in order that we may do all things right. I have felt to place men in each Conference that understand English as much as possible, because they have opportunities of gaining knowledge from our numerous publications in that language; this is why Elder Francis has been continued President of the Italian Conference, although now presiding over the Geneva Conference. I will now call upon him to make a report of these two Conferences. May God bless us with His Holy Spirit, that we may do all things right during this Council, and for ever. Amen."

Elder SAMUEL FRANCIS said—

"The Italian Conference is in a good condition, the Saints are few in number, and very poor as regards the things of this world, but the majority of them are united and faithful, as well as obedient to the servants of God. I have been absent

from them seven months, but as far as I have had opportunities to learn through letters from Elder Rivoir, the prospects are good for an increase in that Conference; and I have no doubt but that the arrival of Elder Malan from Zion will do the Saints much good; as well as cause many to inquire after the truth, he being one of their own countrymen.

"The Geneva Conference is in a good and prosperous condition; the Saints were never more faithful than at present. They have all been re-baptized, and pay their tithing cheerfully, and feel determined to live their religion, follow counsel, and get off to Zion as soon as possible. We have baptized some lately, and the prospects are good for further increase."

President SMITH said—

"Elder Francis' report of the Geneva Conference is correct; I am personally acquainted with most of the Saints, and know they feel well. This Conference is the only one where we have been enabled to establish the law of tithing as yet, owing to governmental restrictions."

Elder J. G. Bonelli represented the Berne Conference; he said—

"The Berne Conference, as far as I know, is in good standing. I have been there but a few weeks, but have found more liberty there than I anticipated. Elder Bühler, President of the Conference, acts with much wisdom, and is generally beloved. There is an opening in the Valley of Emmenthal, where I think we shall be able to establish a Branch. The Saints throughout the Conference are very much scattered, and it is difficult to visit many of them. I believe a good work will yet be done in Berne, although lack of means, arising from the poverty of the Saints, prevents our obtaining rooms such as we should like for our assemblies."

Elder DANIEL BONELLI said—

"The Saints in the St. Gallen Conference are generally in good standing, although there are some that are known to be disaffected. They are considerably scattered, and the persecution is so great, and the police so excessively severe in some places, that it is difficult to visit and give them the necessary instruction. Within the past month, I have been sent out of Cantons Appenzell and Schaffhausen by the police authorities. There are numbers of people inquiring after the truth, and I think we shall be able to baptize some soon. Elder Keller, President of the Conference, is respected and obeyed by all the Saints. Many of the Saints walk from eight to ten miles every Sunday to attend meetings. The spirit of persecution, however, seems to be on the increase. I believe it would do the Saints much good if Elder Roulet could visit them from house to house. Being a native of Thurgovie they cannot send me away from this canton, but can stop me from preaching."

Elder HEINRICH HUG, of the Zurich Conference, said—

"You are already acquainted with the apostacy of Zurich; that portion of the Priesthood which was cut off by President Smith and Elder Francis, in July, for rebellion, have laboured unceasingly to stir up the authorities of the canton against the Saints, and that, too, with considerable success; we have cut off eighteen more, and there are about the same number still that are in doubtful standing. The remainder are faithful, and feel to do all in their power for the extension of the work. In Bale things are more prosperous, and brother Sevrin informs me, there are some nearly ready for baptism. He has been enabled to continue the meetings in that place up to the present without interruption, and I think a good work could be done by sending an Elder there.

"We have had no meetings in Zurich for nearly two months; we feel the loss of this blessing, and it requires much exertion on the part of the Priesthood to keep the Saints alive to the principles of eternal life. Elder Stucki, although young, labours faithfully. The Saints in this Conference are known, and can obtain but little work, and that, generally, of the poorest kind, so there are but four or five that can do anything for the funds."

President SMITH remarked—

"I was fully acquainted with the situation of these Conferences; the brethren having kept me well posted in all their movements. It is particularly necessary that much caution be used to avoid coming in collision with the civil authorities.

"I propose that Elder Frederick Roulet labour in the Zurich and St. Gallen Conference."

Seconded by Counsellor WOODARD and sustained unanimously."

Elders Smith and Woodard gave the German brethren much valuable instruc-

tion, how to act in future for the salvation of themselves and the Saints, and the prosperity of the work of God in their various fields of labour. They were followed by Elder Francis, who also gave good instructions.

The brethren all partook of the Sacrament together. The Spirit of the Lord was with us, and we had a good time.

The Council closed with the blessing of Elder Smith.

JOHN L. SMITH, President,
SAMUEL FRANCIS, Secretary.

A PROTESTANT MINISTER'S ARGUMENTS FROM THE BIBLE IN FAVOUR OF POLYGAMY.

We make the following extracts from a work recently published on "India, Ancient and Modern," by David O. Allen, D.D., Missionary of the American Board for twenty-five years in India, &c. They are published in his work in an appendix, devoted to the subject of Polygamy. This subject was taken into consideration by the Calcutta Missionary Conference, composed of Missionaries from various sects of England and America, and including Episcopalians, Presbyterians, Baptists, and Congregationalists, in consequence of the application of polygamists in India, who had been legally married to several wives, and who had given credible evidence of their personal piety, to be admitted into the Church. After frequent consultations and much consideration, the Conference unanimously came to the following conclusion:—

"If a convert, before becoming a Christian, has married more wives than one, in accordance with the practice of the Jewish and primitive Christian churches, *he shall be permitted to keep them all*, but such a person is not eligible to any office in the church."

The arguments which we quote below are advanced in Dr. Allen's work as a justification of this action of the Conference of Protestant Missionaries on the subject of Polygamy.

"To those who have doubts in respect to the intrinsic moral lawfulness of polygamy as it existed among the ancient Jews, and who wish further to examine this subject, the consideration of the following extracts from a work called *Thelyphthora*, published anonymously,* many years ago in England, is recommended. The author of this work says:—

"'The best and fairest, and indeed the only way to get at the truth, on this, as on every other occasion where religion is concerned, is to lay aside prejudice, from whatever quarter it may be derived, and to let the Bible speak for itself. Then we shall see that polygamy, notwithstanding the seventh commandment, was allowed by God himself, who, however others might mistake it, must infallibly know his own mind, be perfectly acquainted with his own will, and thoroughly understand his own law. If he did not intend to allow polygamy, but to prevent and condemn it, either by the seventh commandment, or by some other law, how is it possible that he should make laws for its *regulation*, any more than he should make laws for the regulation of *theft* or *murder*? How is it conceivable that he should give the least *countenance* to it, or so express his *approbation* as even to *work miracles* in support of it? For the making a woman *fruitful* who was naturally *barren*, must have been the effect of *supernatural* power. He *blessed*, and in a distinguished manner *owned*, the issue, and declared it legitimate to all intents and purposes. If this be not allowance, what is?

"'As to the *first*, namely, his making laws for the regulation of polygamy, let us consider what is written in Ex. xxi. 10: *If he* (i.e., the husband) *take him another wife* (not, in so doing, he sins against the seventh commandment, recorded in the *preceding* chapter, but,) *her food, her raiment*, (i.e., of the first wife), *and her duty of marriage, he shall not diminish*. Here God positively forbids a *neglect*, much more the *divorcing* or put-

* This work, though published anonymously, was generally understood to be written by the Rev. Martin Madan, Chaplain of the Lock Hospital in London.

ting away of the *first* wife, but charges no *sin* in taking the *second*.

"'2ndly. When Jacob married Rachel she was barren, and so continued for many years; but God did not leave this as a punishment upon her for marrying a man who had *another wife*. It is said, Gen. xxx. 22, that *God remembered Rachel; and God hearkened unto her, and opened her womb, and she conceived and bare a son, and said, God hath taken away my reproach.* Surely this passage of Scripture ought to afford a complete answer to those who bring the words of the marriage bond as cited by Christ, Matt. xix. 5.—*They twain shall be one flesh*—to prove polygamy sinful, and should lead us to construe them, as by this instance and many others the Lawgiver himself appears to have done; that is to say, where a woman, not betrothed to another man, unites herself in *personal knowledge* with the man of her choice, let that man's *situation* be what it may, *they twain shall be one flesh*. How, otherwise, do we find such a woman as Rachel united to Jacob, *who had a wife then living*, praying to God for a *blessing* on her intercourse with Jacob, and *God hearkening unto her, opening her womb*, removing her barrenness, and thus by miracle *taking away her reproach?* We also find the offspring legitimate, and inheritors of the land of Canaan; a plain proof that Joseph and Benjamin were *no bastards*, or born *out of lawful* marriage.* See a like palpable instance of God's miraculous blessing on polygamy in the case of Hannah, 1 Sam. i. and ii. These instances serve also to prove that, in God's account, the *second* marriage is just as valid as the *first*, and as obligatory; and that our making it less so, is contradictory to the Divine wisdom.

"'*3rdly.* God blessed and owned the issue. How eminently this was the case with regard to Joseph, see Gen. xlix. 22-26; to Samuel, see 1 Sam. iii. 19. It was expressly commanded that a *bastard*, or son of a woman who was with child by *whoredom*, should *not enter into the congregation of the Lord, even to his tenth generation* (Deut. xxiii. 2). But we find Samuel, the offspring of polygamy, ministering to the Lord in the tabernacle at Shiloh even in his *very childhood, clothed with a linen ephod, before Eli the priest.* See this whole history, 1 Sam. i. and ii. Who, then, can doubt of Samuel's legitimacy, and consequently of God's *allowance* of, and *blessing* on, polygamy? If such second marriage was, in God's account, null and void, as a sin against the *original* law of marriage, the *seventh* commandment, or *any other* law of God, no mark of legitimacy could have been found on the issue; for a null and void marriage is tantamount to *no* marriage at all; and if no marriage, no legitimacy of the issue can possibly be. Instead of such a blessing as Hannah obtained, we should have found her and her husband Elkanah charged with adultery, dragged forth, and *stoned to death*; for so was adultery to be punished. All this furnishes us with a conclusive proof, that the having more than one wife with which a man cohabited, was not adultery in the sight of God; or, in other words, that it never was reckoned by him any sin against the *seventh* commandment, the *original* marriage institution, or *any other law whatsoever*.

"'*4thly.* But there is a passage (Deut. xxi. 15) which is express to the point, and amounts to a demonstration of God's *allowance of polygamy*. *If a man have* TWO WIVES, *one* beloved *and another* hated, *and they have borne him children, both the* beloved *and the* hated; *and if the first born be her's that was hated, then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the* beloved *first-born before the son of the* hated, *which is, indeed, the first-born, by giving him a double portion of all that he hath; for he is the beginning of his strength, and the right of the first-born is his.* On the footing of this law, the marriage of *both* women is *equally* lawful. God calls them both wives, and he cannot be mistaken; if he *calls* them so, they certainly

* If polygamy was unlawful, then Leah was the *only wife* of Jacob, and none but her children were *legitimate*. Rachel as well as Bilhah and Zilpah were merely *mistresses*, and their children, six in number, were *bastards*, the offspring of *adulterous* connexion. And yet there is no intimation of any such views and feelings in Laban's family, or in Jacob's family, or in Jewish history. Bilhah and Zilpah are called Jacob's *wives* (Gen. xxxii. 2). God honoured the sons of Rachel, Bilhah, and Zilpah equally with the sons of Leah, made them the patriarchs of seven of the tribes of the nation, and gave them equal inheritance in Canaan. —*D. O. Allen.*

were so. If the *second* wife bore the *first* son, that son was to inherit before a son born *afterwards* of the *first* wife. Here the issue is expressly deemed *legitimate*, and inheritable to the *double portion of the first-born*; which could not be, if the *second* marriage were not deemed as lawful and valid as the *first*.

"*5thly*. 'To say that polygamy is sinful, is to make God the *author of sin*: for, not to forbid that which is evil, but even to countenance and promote it, is being so far the author of it, and accessory to it in the highest degree. And shall we dare to *say*, or even to *think*, that this is chargeable upon him who *is of purer eyes than to behold evil, and who cannot look on iniquity?* (Hab. i. 13.) God forbid.

"'When God is upbraiding David, by the prophet Nathan, for his ingratitude to his Almighty benefactor (2 Sam. xii.) he does it in the following terms:—ver 8: *I gave thee thy master's house, and* THY MASTER'S WIVES *into thy bosom, and I gave thee the house of Israel and Judah, and if that had been too little, I would moreover have given thee such and such things.*

"'Can we suppose God giving *more wives* than *one* into David's bosom, who already had *more than one*, if it was *sin* in David to *take* them? Can we imagine that God would thus *trangress* (as it were) *his own commandment* in *one* instance, and so severely *reprove* and *chastise* David for breaking it in *another?* Is it not rather plain, from the whole transaction, that David committed *mortal sin* in taking another *living* man's wife, but none in taking the widows of the *deceased* Saul; that, therefore, though the law of God condemned the *first*, yet it did not condemn the *second?*'

"*6thly*. 'When David took the wife of Uriah, he was severely reprimanded by the prophet Nathan; but after Uriah's death, *he takes the same woman*, though he had other *wives* before, and no fault is found with him; nor is he charged with the least flaw or insincerity in his repentance on that account. The child that was the fruit of his intercourse with Bathsheba, during her husband Uriah's life, *God struck to death* with his own hand (2 Sam. xv. 15.) Solomon, *born of the same woman, begotten by the same man*, in a state of *polygamy*, is acknowledged by God himself as David's lawful issue (1 Kings v. 5.) and as such set upon his throne. The law which positively excluded *bastards*, or those born out of lawful wedlock, *from the congregation of the Lord, even to the tenth generation*, (Deut. xxiii. 2,) is wholly inconsistent with Solomon being employed *to build God's Temple*—being *the mouth of the people to God in prayer*—and *offering sacrifices* in the *Temple* at its *dedication*—unless David's marriage with Bathsheba was a *lawful marriage*—Solomon, the *lawful issue* of that marriage—consequently polygamy is *no* sin, either against the primary institution of marriage, or against the seventh commandment. But so far from Solomon being under any disqualification from the *law* above mentioned, he is *appointed* by God himself *to build the Temple* (1 Kings viii. 19.) *His prayer is heard, and the house is hallowed* (1 Kings ix. 3) and *filled with such glory, that the priests could not stand to minister* (chap. viii. 11.) Solomon, therefore, as well as Samuel, stands as a demonstrable proof, that a child born under the circumstances of *polygamy* is no *bastard—God himself being the judge, whose judgment is according to truth.*

"'A more striking instance of God's *thoughts* on the total difference between *polygamy* and *adultery*, does not meet us anywhere with more force and clearness in any part of the sacred history, than in the account which is given us of David and Bathsheba, and their issue.

"'When David took Bathsheba, she was another man's wife; the child which he begat by her in that situation was begotten in *adultery—and the thing which David had done displeased the Lord* (2 Sam. xi. 27.) And what was the consequence? We are told, 2 Sam. xii. 1, *the Lord sent Nathan* the prophet *unto David*. Nathan opened his commission with a most beautiful parable descriptive of David's crime; this parable the prophet applies to the conviction of the delinquent, sets it home upon his conscience, brings him to repentance, and the poor penitent finds mercy—his life is spared, ver. 13. Yet God will vindicate the honour of his moral government, and that in the most awful manner—the murder of Uriah is to be visited upon David and his house. *The sword shall never depart from thine house*, ver. 10. The *adultery* with Bathsheba was to be retaliated in the most aggravated manner. *Because thou hast despised me, and hast taken the wife of*

Uriah the Hittite to be thy wife, thus saith the Lord, I will raise up evil against thee out of thine own house, and I will take thy wives and give them unto thy neighbour before thine eyes; and he shall lie with thy wives in the sight of the Sun; for thou didst it secretly, but I will do this thing before all Israel, and before the Sun. All this was shortly fulfilled in the rebellion and incest of Absalom, chap. xvi. 21, 22. And this was done in the way of *judgment* on David for taking and defiling the wife of Uriah, and was included in the curses threatened (Deut. xxviii. 30) to the despisers of God's laws.

"'As to the issue of David's adulterous commerce with Bathsheba, it is written, 2 Sam. xii. 15, *The Lord struck the child that Uriah's wife bare unto David, and it was very sick.* What a dreadful scourge this was to David, who could not but read his *crime* in his *punishment*, the following verses declare—wherein we find David almost frantic with grief. However *the child's sickness was unto death*, for, ver. 18, *on the seventh day the child died.*

"'Now, let us take a view of David's act of polygamy, when, after Uriah's death, he *added* Bathsheba to his *other* wives, (ver. xxiv. 25.) *And David comforted Bathsheba his wife, and went in unto her and lay with her, and she bare a son, and he called his name* Selomoh that maketh *peace and reconciliation or recompense,*) and *the Lord loved him.* Again we find Nathan, who had been sent on the former occasion, sent also on this, but with a very *different* message. *And he* (the Lord) *sent by the hand of Nathan the prophet, and he called his name* JEDIDIAH (Dilectus Domini—Beloved of the Lord,) *because of the Lord,* —*i.e.*, because of the favour God had towards him (ver. 24.)

"'Let any read onward through the whole history of Solomon; let them consider the instances of God's peculiar favour towards him already mentioned, and the many others that are to be found in the account we have of him; let them compare God's dealings with the *unhappy* issue of David's *adultery*, and this *happy* offspring of his *polygamy*, and if the *allowance* and *approbation* of the *latter* doth not as clearly appear as the *condemnation* and punishment of the *former*, surely all distinction and difference must be at an end, and the Scripture itself lose the force of its own evidence.

"'*Thirdly.* I have mentioned the law being explained by the prophets. These were extraordinary messengers whom God raised up and sent forth under a special commission, not only to foretell things to come, but to preach to the people, to hold forth the law, to point out their defections from it, and to call them to repentance, under the severest terms of God's displeasure unless they obeyed. Their commission in these respects, we find recorded in Isaiah lviii. 1, *Cry aloud, spare not, lift up thy voice like a trumpet: Show my people their transgression, and the house of Jacob their sins.* This commission was to be faithfully executed at the peril of the prophet's own destruction, as appears from the solemn charge given to Ezekiel, chapter iii. 18, *When I say to the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand.*

"'These prophets executed their commissions very unfaithfully towards God and the people, as well as most dangerously for themselves, if polygamy was a *sin* against God's law, for it was the common practice of the whole nation, from the prince on the throne to the lowest of the people; and yet neither Isaiah, Jeremiah, nor any one of the prophets, bore the least testimony against it. They reproved them sharply and plainly for *defiling their neighbour's wives*, as Jer. v. 8: xxix. 23, in which fifth chapter we not only find the prophet bearing testimony against *adultery*, but against *whoredom and fornication* (ver. 7,) for that they assembled themselves *by troops in the harlot's houses.* Not a word against *polygamy.* How is it possible, in any reason, to think that this, if a sin, should never be mentioned as such by God, by Moses, or any one of the prophets?*

* Some have considered Malachi xi. 14, 15, as a denunciation of polygamy. But a careful comparison of these verses with the 11th verse, and with the state of the Jews at that time, as described in Ezra x. and xi. chapters, and Nehemiah xiii. 23-31, will show that the prophet had then no reference to polygamy, but was reproving the Jews for "having married the daughters of a strange god;" that is, heathen wives, which was strictly forbidden by the laws of Moses. Deut. vii. 3. Exodus xxxiv. 16—D. O. A.